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## SONGDO STATION NUMBER

### SPECIAL ARTICLES:

Songdo

A. W. Wasson

By the Foolishness of Preaching

J. L. Gerdine

Educational Work in Songdo

Miss L. E. Nichols

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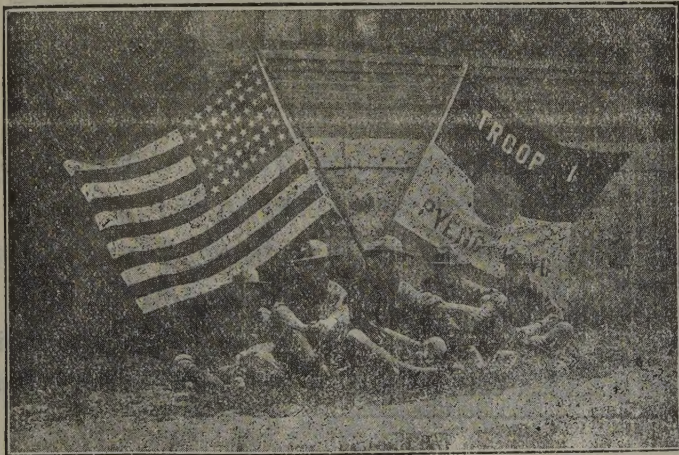
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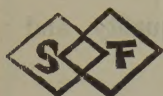


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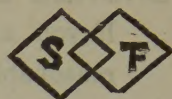
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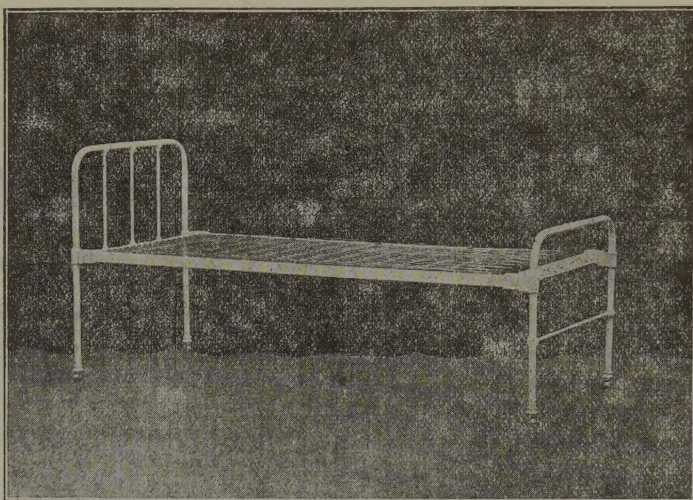
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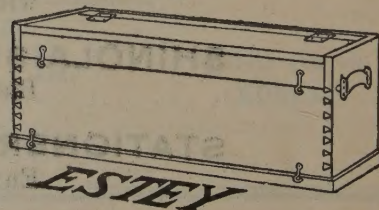
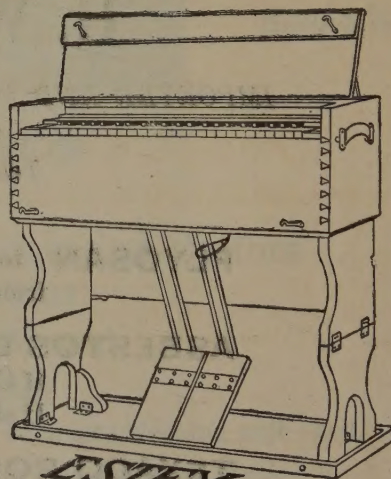
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# The Korea Mission Field

Editor-in-Chief, REV. A. F. DECAMP

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## Dr. James S. Gale's

## "HISTORY OF THE KOREAN PEOPLE"

is a special feature of this and succeeding numbers. It is the crowning piece of work by a life-long student of 'things Korean'. His patient investigations for thirty-five years in this little-known country have resulted in an invaluable store of folk-lore and facts, old fables and out of the way records, ancient inscriptions, motd-eaten manuscripts, and extraordinary data of all kinds in their genuine originals. All these are at the disposal of our writer of history. The "*Korea Mission Field*" owns the sole rights of publication in the Japanese Empire and all foreign countries and reproduction is strictly reserved.

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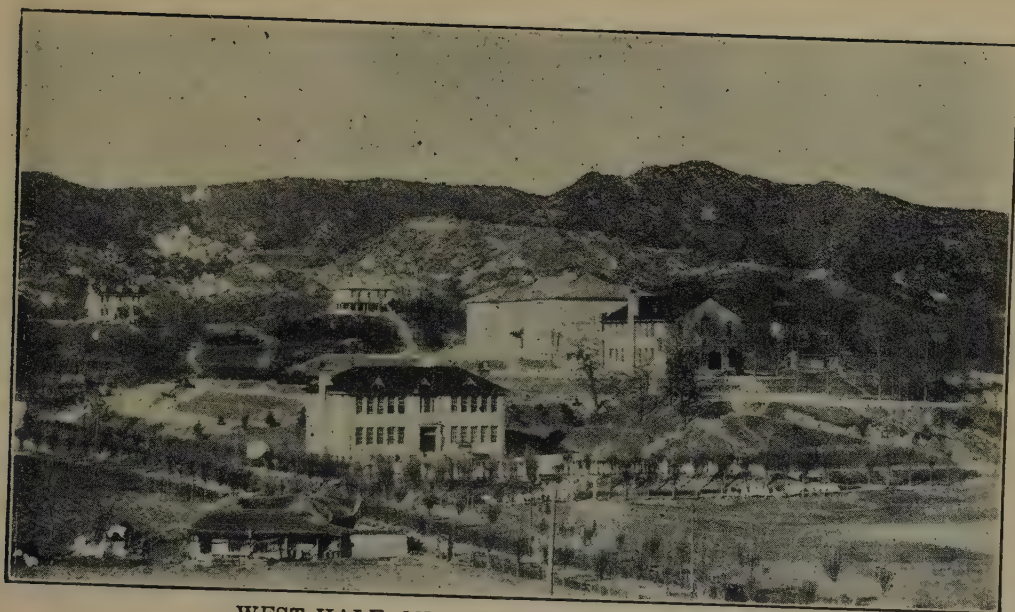
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelistic Missions in Korea

VOL. XX.

SEPTEMBER, 1924

No. 9

### Editorials

#### A Passion for Souls

**J**ESUS SAID OF HIMSELF, "The Son of Man came into the world to seek and to save that which was lost," and His whole life was lived out in the spirit of this statement. The great master passion of His life was to lead men to God. With this end in view we find Him preaching to the great multitudes on the mountain slopes and beside the sea of Galilee, to smaller congregations in the synagogues, and often to individuals such as Nicodemus or the woman of Samaria. Jesus did a great many things and gave much of His time to teaching the multitudes and training His disciples, but always His great objective was to save men. Truly He had a passion for souls.

The Apostle Paul was perhaps the greatest man of his day. He was a great preacher, a great writer, and a great organizer. His outstanding ability might easily have made him a great soldier, a great ruler, or a world-famous author. But Paul did not turn his life into any of these channels. When he met Jesus on the road to Damascus, the great master passion of his Lord became the great moving impulse of his life, and Paul was content to use all of his talents to win souls for Christ. Perhaps there is no sublimer picture than that of the great Apostle sitting down with Aquilla and Priscilla to make tents, and using the opportunity to lead them to accept Jesus as their Savior.

John Wesley, too, was a man of great ability. He might easily have risen to a place of power in England had he chosen to seek for power. But God's hand was upon him, and he, too, was given the task of winning souls. I do not believe that any other man for so many years gave himself as earnestly, enthusiastically, and constantly to the work of seeking to save the lost. A fire was set to burning in his soul in the little chapel in Aldersgate Street, London, that never went out until God called him to his great reward in heaven. A reading of his Journal shows that practically every day of his life was spent in active, personal effort to save souls. Apparently not a single opportunity of witnessing for Christ was allowed to slip by, and often opportunities were made where none seemed to exist.

The same spirit burned in the heart of William Booth. His great soul was filled with compassion for the lost people of the lower classes in the great cities of England and other countries. He sacrificed his place in the church he loved that he might have a better opportunity to serve the masses in the public houses, gambling dens and slums of London. One day he took his son with him into one of these public houses, showed him the poor drunkards gathered there, and said: "Son, these are our people." Where can you find a finer legacy to leave to any son? And this passion for souls is to-day still the great, outstanding characteristic of the Army he brought into being.

In conclusion, just a word. Fellow missionaries of Korea, have we this passion for souls? Do we feel our hearts burning within us when we come into contact with lost men and women on the streets, in the homes, on the railway trains, or elsewhere? Sometimes I think that of late years in Korea we have had to give so much time to the work of administration of a growing church that we have perhaps lost the keen edge of our passion for souls. Has not the work suffered seriously because of this?

M. B. S.



## "The Cook or the Book - Which?"

**"THE EARLY CHURCH PRAYED** in the upper room. The twentieth century church cooks in the supper room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer, and feasting has taken the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the range in the kitchen than there is in the pulpit. When, you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. Ice cream kills the fervor of spiritual life.

"The early Christians were not cooking in the supper room the day the Holy Ghost came; they were praying in the upper room. They were not waiting on tables; they were praying in the upper room. They were not waiting for the fire from the stove, but for the fire from above. They were detained by the command of God, and not entertained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or a roast.

"Oh! I would like the cooking squad to put out less gravy and more grace; less soup and more salvation; less ham and sham and more heaven; less pie and more piety; to have less use for the cook and more use for the old Book; to put out the fire in the kitchen and build it on the altar."

The above piece of satire, taken from a home paper, is quoted not with a view to endorsing it, nor, on the contrary, in order to oppose it. If reasons are asked, two can be readily assigned. In the first place it is interesting reading. In the second place it touches a subject of growing importance. Social features in connection with churches are becoming the rule instead of the exception. Things that a short time back were innovations are now commonplace. Moreover these features are not passing phenomena, but have already become permanent factors in our church life.

The demand for social activities in connection with the Church will probably be greater in mission fields than in the home lands. Here the tendency is to organize everything around the church and the social side of even regenerated human nature makes a persistent call for a recognized place. Furthermore there are few proper places outside the church where Christians can enjoy social life. They, therefore, instinctively feel that the church should minister to the whole man and furnish the outlet for his various needs.

What then shall be our attitude towards social activities in connection with our churches? The question of course is broader than the matter of a kitchen in connection with a church. The whole field of health, recreation, amusement and various other forms of social service is included.

Should we not recognize that these things have their place and encourage them accordingly? A church building closed except during the few hours allotted for stated services must impress the outside mass of people as a house of very little use and interest. On the contrary a church open seven days a week and with a wholesome program in progress which daily draws men, women and children into her courts must make a very different impression. It gives religion a practical and understandable meaning even to mere observers.

Certainly there are dangers to be avoided. If these social features become an end instead of a means to an end, the church ceases to exist and we have a merely human organization. Ideally these features must not only be means to worship, but they must be different forms of worship.

Again, these features should never be allowed to be substituted for, or to displace in any way, the deeper forms of spiritual service. If eating has a place so does fasting, if play has place so does prayer.

J. L. G.



# A History of the Korean People\*

J. S. GALE, D. D.

## Chapter III

**T**HE SECOND GREAT MASTER of Korea's fortunes was the marvellous man of India, whom these people call Sukamoni (558-479 B. C.) It would seem as though the earth's soul in his day was charged with mighty men—Aeschylus, the poet; Pythagoras,

the philosopher; Themistocles, the writer; Herodotus, the historian, all living and moving when the

Age of  
Mighty Men

Buddha was fighting his spiritual battles on the banks of the Ganges. Greek heroes, however, count but little before the might and majesty of this great Indian priest. Koreans have pondered over his life, and meditated on his mystic ways until he has become a part of their very being, seen by the eye of faith; gazed on through countenance; talked of with the lips. The story of his birth as told in the *Pal-sang-nok* (八相錄) runs thus: "On the eighth day of the Moon, Queen Maya came into the Piro Gardens with five hundred of her maids to see the *Manhong* flowers. As she looked about, pains suddenly came upon her and a sense of fear and mystery enveloped the world. Flowers sprang forth at her feet and the light of glory filled the palace. Overborne by the weight of it she sought refuge under the *Moosoo* (no care) tree where she threw herself down to

Birth of the  
Buddha  
558 B. C.

rest. Suddenly a beautiful boy sprang forth from her side and took his seat in the calyx of a

lotus flower. A moment later he arose and stepped here and there toward the four points of the compass, seven paces in each direction. Then he stood with his left hand raised, and his right turned toward the earth and said with a loud voice, 'In heaven above and earth beneath I alone am to be exalted.' When he had said this he lay down, and, like any other child, cried himself to sleep."

When he was twelve years of age he obtained permission of his father to go beyond the palace gates and see the world.

The Four  
Journeys

Four visits in all he paid, of great importance in their bearing on his own life and the future of Asia. On the first visit, boy-like and full of glee, he saw only things interesting or beautiful, until suddenly there crossed his path an old man with white hair and bent back, who could barely make his tottering way. He carried a staff and breathed with difficulty.

The Prince asked his attendant who this was that wore such a distressful mien. The

The Old  
Man

reply was, 'He is an old man.' Again he asked, 'What do you mean by an old man?' The answer was, 'When a man is young his strength is firm; but when his years are many his hair turns white and his flesh and blood dry away; his back becomes bowed and his legs weak, so that he walks with difficulty. He needs must carry a staff as he goes forth on his feeble way. This kind of person we call an old man.'

"The Prince again asked, 'Is this man alone thus, or do others grow old as well?' The reply was, 'In growing old, high and low, rich and poor are all alike.' The Prince listened, then sighed and said, 'Though I have all the riches of the palace at my bidding, still, I, too, must grow old, my back be bent, and like others my years fade and die.'

He came home from his outing, but joy had departed from his face. The King asked what the trouble was, and, in his turn was rendered anxious.

\*This History by Dr. J. S. Gale, will appear monthly in the "K. M. F." until completed. The reproduction of it in any newspaper or magazine is prohibited, the Christian Literature Society having secured sole publishing rights.



The day following he had an equally unpleasant experience in meeting a sick man "worn down to skin and bone," who breathed with difficulty and gasped forth his fears and dread.

**The Sick Man**

On the next journey, worse than ever, he came on a dead body, "wrapped and made ready for burial." On inquiry he was told that the man was dead. "Alas," said he, "life is a sad and woeful tale."

**The Dead Man**

On his fourth visit there came to him a new and wonderful experience. A man of religion crossed his path. "Dressed in green silk and embroidered cassock, he seemed unlike any dweller on the earth. The Prince called to him, 'Who are you, so different from all I have ever seen before?' The stranger joined his hands and said, 'I am a *pigo* (priest).' 'Why a priest?' His reply was, 'The world has nothing that it can give to satisfy the soul, and so I have broken away from it, parents, brothers, relatives, cut my hair and become a religionist. The hills are my home, where I have fought my battle, and passed over the troubled sea of mortal existence to the 'farther shore.' On which attainment there came to me complete cessation from the miseries of birth, growth, decay, death, with all the pains of the endless *kalpas* (ages). Hence I am called a priest.'

**The Priest**

"When he had so spoken he shook his body and ascended into the upper air, rode on the tinted clouds, and went sailing off toward the western sky. As he went he sang:

"How vain this troubled earth,

Its pain, its want, its woe!

Set free from life, from death, from birth,  
Upward I go."

"Thus he sang as he disappeared from view among the softly moving clouds. The Prince looked long and eagerly after him. Sorrow filled his heart, and, till the day was over, he remained in meditation, returning home by moonlight. The King waited anxiously, and when he came, took him by the hand and said, 'How has the day gone, my lad?' The Prince replied, 'I have

**The Buddha Call**

journeyed forth by all the gates of the city, have seen every phase of human life and have just awakened to the fact that all things are vain.' The King made answer, 'Even though you have awakened to this sad fact, will that in any way help you to live a better life or be of greater benefit to others?' The Prince replied. 'If Your Majesty will but consent to my departure, I am sure I can find a way to escape from earth's sorrow. I would cross to *yonder shore* where there is no birth and no death,' The King laughed and said, 'Though it would be a blessed experience to reach such a place, how could you think for a moment of leaving a king's throne with its endless delights?'

"The Prince answered, 'What delight, pray, has a throne for me?' The King's answer was, 'The begemmed palace; the pearly halls; the golden throne; your subject princes with their gifts of tribute; a thousand pretty faces to accompany the harps and pipes that play; fresh wine poured to the full; power and rank and high reward. When life has reached its limit you pass it on to your children to enjoy likewise through the ages to come; while, as a spirit, you drink the offered blood, and inhale the incense of the sacrifice. Thus may you enjoy life with all created things, and thus may your people look up to you with fear and wonder ascribing blessings to your name. Such joy as this what can equal? Your leaving home for the sake of religion may be praiseworthy, but how can you think of leaving the shrine of your ancestors for such a visionary hope as this? My desire is that you give your heart to the service of your people and to filial devotion, and remember that all my accumulated hopes are centred in you.'

"The Prince bowed his thanks and returned to his room where, under the light of the lamp, he meditated on the song the priest had sung. How could he think otherwise? But the wishes of his father disturbed his heart and he passed an anxious night."

This is a somewhat lengthy quotation from the opening pages of the story that



has caught the imagination of the peoples of the East. Sukamoni, or as he is usually called Sakyamoni, left his home, his wife, his child, his father, his kingdom, his all, and thus became the first object of worship to the countless millions of Asia. Korea bends over this so-called gospel, from which we have quoted, with unwearied gaze.

Like the Scotch, her people are of a sombre turn of mind, and, unless awakened to a livelier sense by the influence of wine, see the dark side of life mainly. One large hall in each of the Buddhist centres is called the Hall of Hades (冥府殿). On its walls hang the most dreadful representations of hell imaginable. For example the Nail

#### The Buddhist Hell

Hell, where sinners are battened down; the Grinding Hell, where they are put between the upper and nether mill-stones; the Hell of Wolves and Wild Beasts, where they are torn to pieces; the Knife Hell, where they are stricken through and through. As the gentle law of Taoism woos men away to the bliss of Paradise, the Buddha warns men by his hells to cease from sin. Koreans, however, have preferred the Buddha to even the world of the Old Philosopher.

One illustration of the teaching, instilled by terror, I shall give from this same *Life of the Buddha*. His brother Nantai was a religious scoffer, which greatly disturbed the Highest. As he anxiously

thought upon this, Mokyun, his faithful disciple, came and said, "Though I claim no special skill to move the hearts of men, yet I feel sure I can bring your brother to repentance." The Buddha gave him full power to act as he thought best, and at once he called Nantai saying, 'You have come here I know from mere curiosity and not to learn religion; come with me I pray. Nantai, full of the spirit of adventure, readily acceded. Mokyun, endowed with special power, picked him lightly up and went through mid-air till they reached a place that had great iron walls, high as

heaven. Inside were keeps and fortresses filled with devils, who scurried about peering through the gates. Nantai gazed with terror, for such a place he had never seen before. He turned to Mokyun and asked, 'Where are we?' Mokyun replied, 'This is the prison house of Hell.' Then again, crossing other heights and barricades they came to a horrible place where a great assembly of priests and priestesses, laymen and laywomen, were gathered as prisoners. Fires here blazed up around metal pillar-prongs smeared with oil which stood in the flames. The victims were tossed into the glowing mass and commanded to make their escape up the pillars. If they went slowly they were beaten with iron whips. As the pillars were slippery they fell back again and again into the fires and were burned. Their screams resounded through the tumult. A respite was given at times, when they were spitted through with rods and hung up in the open. Snakes and hawks hurried forth to feed on their flesh. Blood flowed everywhere, a sight horrible to see.

"When Nantai beheld this he said, 'What sins have these people committed that they suffer so?' The guards replied, 'These men, while in mortal life, were disloyal to the king and unfaithful to parents. The women, too, were untrue to their husbands, and at enmity with their neighbours. They spoke against the Buddha and when they saw anyone at prayer treated him with contempt. They drank wine, ate flesh, and did much evil. Here they meet their first punishment; afterwards they are sent to the greater hell which is of boundless width and immeasurable bottom.

"When Nantai saw this his heart sank within him and he signified to Mokyun that he wished to go. Mokyun then took him to another place, where was a great caldron of boiling oil shot through with iron rods. Instruments of torture were placed in readiness, but no victims were to be seen. The demon soldiers stood at attention, their sleeves rolled up for

#### Nantai's Special Hell



action. Nantai asked the guard the reason of this special preparation and the guard said in reply, 'This is a place prepared for the boiling of Nantai, a brother of the Highest. We hear that he is already taken by King Yumna, (閻羅) (lord of the under-world), but that he has been permitted for a moment to stop at the Spirit-Hill Assembly. When that is over he will be arrested and we shall boil him here.' On hearing this Nantai turned ashy pale and asked, 'Why, what sin hath he committed?' The guards answered, 'He speaks against the law of the Buddha, and refuses to listen to the teaching of the Highest, so the angels and archangels of heaven have sent word to the King giving his name, *Nantai*. You see we have it posted up on the walls,' to which they pointed.

"When Nantai heard this, dreadful fears overcame him and without daring to look further he beckoned to Mokyun saying, 'Let's go!'

"Mokyun then picked him up and passed out over the gates. He threw his alms-dish into the air and with Nantai beneath his arm, sat in it and went up to the abodes of bliss, where were innumerable beauties of bud and blossom; angel children gathered to give them welcome; flowers bloomed everywhere, while pheonixes and peacocks adorned the scene. It was indeed a world of light and joy.

"When Nantai saw it, he felt greatly refreshed. Said he, 'What sort of people inhabit this world?' Mokyun replied, 'This place is reserved for those who, while in life, worshipped the Buddha, led their parents and brethren away from sin, and with faithful, kindly soul did what was right.' When Nantai heard this, his heart was greatly moved and

he turned to look elsewhere. 'Go,' said Mokyun, 'and see for yourself.' He went beholding this and that and saying 'Wonderful! Wonderful!' He reached a place where a beautifully decorated pavilion had just been built. A gilded throne stood in the midst of it with many costly pieces of furniture round about, but there was no master to be seen. Nantai asked, 'Is there no master here?' They replied, 'This home was intended for the younger brother of the Buddha, whose name is Nantai, but now we hear that he has become an enemy of the faith; has joined the Evil One, and that he will be sent to hell instead.' On hearing this, Nantai hurried back to Mokyun, took him by the sleeve and prayed him to cease from further sightseeing and to take him back at once to the presence of the Highest.

"Mokyun, grateful that his heart had changed, took him under his arm and brought him back to the Spirit Hills where the Buddha was engaged in teaching the Law, and where, for the time being, he paid no attention to the return of Nantai.

"When occasion offered, Nantai, humbly entering the presence of the Highest, shed bitter tears and said, 'I am a dark and ignorant soul, an enemy of the Faith. I indeed deserve endless punishment, but today my heart longs to repent. May the merciful and loving Buddha save the soul of Nantai! When he had said this his hair dropped off and he was found clothed with a cassock.'

Such are a few quotations from the life of the Buddha that will give the reader a hint of the kind of influence that has borne upon the people of Korea from that quarter for fifteen hundred years.

A Visit  
to Heaven

Nantai's  
Conversion





# Songdo

A. W. WASSON

**S**ONGDO IS ON THE MAIN LINE of the Seoul-Mukden railway about two hours north of Seoul. The name of the railway station is Kaijo. This is the Japanese for the Korean name Kaisung which was given by the Seoul government to Songdo in token of the latter's submission. It means literally, "open city" that is, surrendered city.

The streets are cleaner and the houses more substantially built than those of most other places in Korea. The disintegrated granite in the soil makes a good surface for the roads, comparatively free from dust and mud. Songdo is the centre of the ginseng industry, a government monopoly which yields an annual income of 2½ million yen.

The most conspicuous buildings are those of the Southern Methodist Mission, churches, schools, hospital, evangelistic centre, missionary homes, all substantially built of gray granite. This splendid building material is found in unlimited amounts near the city and is remarkably easy to work. The great boulders projecting from the sides of the mountain which lies just north of the city can be split into building blocks almost like straight-grained wood. It was first utilized for buildings by the missionaries and may be regarded as a suitable symbol of the enduring character of their work. A non-Christian in the country was overhead to remark while discussing the prospects of Christianity, "Look at the buildings they are putting up in Songdo. This new religion is here to stay."

## Population

The last census gives Songdo, the former capital of Korea, a population of 36,763. In the number of Korean residents it ranks fourth among the cities of the country, being surpassed only by Seoul, Fusan and Pyengyang. It has the smallest proportion of Japanese of any city in the whole country. In Seoul the

Japanese make up 26% of the total population; in Fusan, 45%; in Pyengyang, 23%; in Taiku, 27% in Wonsan, 26%; while in Songdo they form only 3% of the total. This small percentage of Japanese seems to be due chiefly to the difficulty of competing successfully with the Korean business men. In fact Songdo is said to be the only place in the country where Japanese have suffered from destitution.

The only westerners living in the city are missionaries of the Southern Methodist Church, and workers of the Salvation Army.

## Historic Background

Songdo finds it difficult to escape from the past. In the many historic places about the city, and in the characteristics of the people, the past is continually present. In 919 A.D. it became the capital of a united Korea. About five li to the west of the city is the tomb of the great Wangun, founder of the dynasty which reigned at Songdo for nearly five hundred years. In the northern part of the city are the ruins of the palace which was burned when his dynasty fell in 1392 and the capital moved to Seoul.

In the eastern part is the stone bridge where the loyal Chung-po-Eun met his death, choosing rather to be faithful to his lawful, the degenerate king, than to accept riches and honor at the hands of one whom he regarded as a usurper. The red veins in the stone of the bridge are popularly thought to be the ineffaceable stains made by his blood, and from this the bridge is called the "Bloody Bridge." The Koreans, however, usually call it the Syen Chook Kyo, (honest bamboo bridge,) from the legend that a bamboo tree grew up miraculously from the bridge as Heaven's testimony to the superior character of the man who died there.

Near the bridge is an impressive monument



to his memory; huge slabs of black stone resting upon stone tortoise bases. It was erected by one of the kings of the Yi dynasty, the dynasty which he had refused to sanction. In thus commemorating the virtue of an opponent of his house the king unconsciously revealed his own magnanimity and honored himself as well as the patriot in whose honor the monument was erected.

At the southern edge of the city is a walled-in enclosure which marks the spot where the Yi dynasty began its reign. Not far away is a pass called Poo Cho Hyen, (no audience pass) and a little monument marking the place where the famous seventy-two courtiers rejected an invitation to an audience with the new king and marched away to a little valley a few li to the west where they spent the rest of their days in poverty and seclusion. The village in this valley is still called, Too Moon Tong, (hermit village" and the faithful seventy-two are held in the highest esteem.

In and around the city are many other historic places and memorials which show appreciation of deeds of loyalty, devotion to parents, and wifely fidelity.

#### Effects of Political and Social Ostracism

The change of dynasty and the removal of the capital to Seoul resulted in the political isolation of Songdo. All who hailed from that city were debarred from holding office. With the path of political preferment officially closed to them the chief incentive to the study of the classics was taken away. Deprived of other opportunities the people turned to trade, not trade on a large scale which discovers new markets, takes risks, has in it an element of adventure and results in a broadening of the interests, but rather a cautious, careful, bargaining kind of trade which develops shrewdness, persistence and endurance and cultivates an unemotional type of mind that shrinks from any great adventure of the spirit.

The trader is given a low rank in the social scale, so the political disability which forced the people of Songdo into trade led indirectly

to their social ostracism as well. Intermarriage with people in other places was difficult. The men pushed their trade into all parts of the country but they went out alone leaving their families behind. With their financial success they had to accept contemptuous treatment. *Songdo nome*, (low-down fellow from Songdo) was the epithet frequently applied to these tireless traders. Songdo remained their home to which they returned as often as business permitted and to which they brought their gains as bees bring pollen to the hive.

The life history of many of her sons for five hundred years has been in general the same. First, an apprenticeship as an errand boy in a store in the city. Next, a peddler going the round of the country markets with a pack of goods on his back. The next stage of advancement finds him still following the markets, but with a larger stock of wares loaded on a donkey or a pony. When enough capital has been accumulated, he opens a store and becomes a merchant and money lender in some distant place. But Songdo is always looked upon as home, and when enough has been accumulated he returns there to engage in business or to live upon the interest from his savings.

Thus the people of Songdo have become the Jews of Korea, made so by the compulsion of historical conditions, and the characteristics, which their manner of life tends to develop, have been intensified through the centuries.

#### A Buddhist Stronghold

Buddhism was favored by the Songdo kings and its golden age in Korea co-incides with their reign. Under the new dynasty it was discountenanced. Under these circumstances it is only natural that Buddhism has remained relatively stronger at Songdo than in other parts of the country. There are still a dozen temples within a radius of thirty li of the city. The eighth day of the fourth month, lunar calendar, on which the birth of the Buddha is celebrated, is still the greatest fete day of the year, excepting only the New Year festivities.



When a member of the family dies, it is a universal practice to have a kind of mass for the deceased performed at some Buddhist temple. Many superstitions derived from Buddhism still have a strong hold upon the people, especially the women.

### Missionary Work Late in Getting a Start

With such a history and the mental attitudes developed by it, one would naturally expect the people of Songdo to be relatively slow in accepting the claims of a new religion. And such proved to be the case. Missionaries from Seoul passed through Songdo for a dozen years and more on their way to Pyengyang and other points. Dr. Underwood and other pioneer missionaries preached in Songdo, which was then the second city in size in the empire, yet when the Southern Methodist Mission began work in Korea in 1897 there was no group of Protestant Christians in the city. The Southern Methodist Mission began work at the invitation of Hon. T. H. Yun who had studied in schools of that denomination in China and America. At his suggestion Songdo was made the chief center of the Mission

### A Policy of Concentration

At first the mission was small and for several years only one or two missionaries were stationed there in charge of the work in the city and surrounding territory. In 1906 a school

for boys was established, The Anglo-Korean School. The Holston Institute, a school for girls, was started two years earlier. Medical work on a small scale had also been begun. Since that time the mission has adhered steadily to a policy of concentration of effort which is evidenced more in the endeavor to provide equipment for the various phases of the work than in the number of missionaries. This policy seems to be justified by the results. At present there are five churches in the city and 185 in the territory which is worked from the city.

In the Christian schools of the city over three thousand students are in attendance. All of these receive regular instruction in the Bible. The income from student fees alone in the boys' school for this year will amount to over twenty-four thousand yen.

Songdo is still a conservative non-christian city bound by the past, but every student in these Christian schools is a strong lever for prizing her loose from the grip of her history. If the siege tactics now in use can be continued and carried on from school and church and hospital, surely the day will come when this ancient city as a whole will open her gates in glad surrender to our Christ and the tenacity and self-reliance of her people shall become assets of the Kingdom of God.

## By the Foolishness of Preaching

J. L. Gerdine

**A CHURCH ON A STRIKE!** This is a new one. It was something concerning baptizing a rich man with two wives. The missionary would not do it and a strike followed. He took the matter too seriously and wrote about it to the church paper at home. Some of the readers became discouraged about missions. The mission board secretary advised that such reports be sent only to the board and not direct to papers. The board knows best what news from the field is suited to home consumption.

No! this is not a recent affair. It occurred twenty odd years ago in one of the Songdo churches and has long since been forgotten. However, the church still exists and has more than five hundred members. In addition to supporting its pastor and a Bible woman, it contributes more than eight hundred yen a year to missions. There are many other evidences of the church's life and vigor, but this will suffice.

Three preachers on a strike! Mission methods are too conservative. They know



shorts-cuts that will build up the church faster. They propose forming an independent church and by their methods outstrip us. Agreement is impossible, so out they go and start their independent work. This, too, was in Songdo long ago. Well, these three men are back—happier and wiser. Very few remember the occurrence. Each is a supervising pastor (embryonic presiding elder) with a group of pastors under his direction. Their lives are given wholly to the service of God and the church. The only thing about the church that they don't think about now is leaving it.

One needs to take a long look to see the movement of the church. There are zigs and zags, but as a friend of mine once said, "Thank God, there are more zigs than zags" and the long look shows progress onward and upward. Beginning with a little group given a bit to striking there are now in the city five churches all self-supporting.

Songdo is admittedly the most conservative and commercial city in Korea. We feel that we have scarcely broken the crust yet. However, under God's blessing, evangelistic effort has laid a foundation and begun a work, which is permanent and strong and holds out large prospects for the future. The Christian takes a conspicuous place in all public or civic matters. If a community matter is to be put over, it is necessary that the church furnish the inspiration and leadership. The Christian knows better how to do things and commands greater confidence. This is even more conspicuous in the case of women than of men. Missionary society meetings, district and church conferences are veritable training schools in methods. This is in addition to the spiritual and mental culture that has come to Christians through the new life in Christ and the services and literature of the Church.

The latest feature of our city work is the evangelistic center for men, just being organized in the new Central Church building. The building was constructed for special church features and the organization there proposes

to serve as an evangelistic agency for all the churches in the city. Union Sunday school, Epworth League and evangelistic effort will be organized and operated there. The Center also plans to serve the community in such matters as health, recreation, educational classes and general community uplift. We feel that these contacts can be so used as to break down indifference and prejudice, and greatly increase the Christian community.

An Evangelistic Center for women has been in operation along similar lines for the past three years. It is successfully serving both the churches and the community. These two institutions give promise of greatly enlarging our evangelistic opportunity in Songdo.

Among the achievements of the Songdo city churches perhaps none is more significant than what is known as the district self-support plan. It originated among the laymen of the city. The plan provides for the city churches to supplement the pastors' salaries on weak charges, so that mission money will not be required for any pastor in the Songdo District. This plan has been in operation for the past year and has been eminently successful. Seven circuits' preachers receive a home mission subsidy in this way. The average pastor's salary in the district is fifty-four yen a month, and all has been raised within the district. The city churches have already voluntarily and enthusiastically undertaken to continue the plan through the next conference year.

The Songdo field is composed of one hundred and eighty churches divided into two districts called the Songdo District and the Songdo North District. Each has a missionary in charge with approximately an equal number of groups. The city churches are within the Songdo District and their home mission subsidy goes entirely to the mission charges in that district.

The Songdo District has one station—a single church supporting its own pastor—and eight circuits. The station and five of the circuits are self-supporting. Our best country work is in this district and there is good prospect for it to attain full self-support within a short time.



One of the great problems in self-support is caring for newly organized groups. These new groups must have a degree of instruction and a measure of experience before they can be expected to pay a proper proportion towards pastors' salaries and other church assessments. Since about one half the churches in the two Songdo districts have been organized within the past four years this problem has given us much concern. It forces us to commit a larger number of groups into the hands of one pastor than would be otherwise desirable. The average is about eleven groups to each pastor in the country circuits. Most of the pastors acquire bicycles and all manage to visit their groups at least once a month. Starting new groups has ceased to be a problem. Our difficulty lies in nurturing these groups until they are instructed and grounded in Christian faith and experience. We have a tent equipment for use in unevangelized villages. We also have in the district a number of men of considerable experience in tent work. This method of evangelistic work is used as fully and as frequently as we feel able to care for the groups thus organized. It is as interesting and much more certain than drilling wells in an old field. Given a tent, a preacher, a singer and Bible woman in an unevangelized village and you can go out with confidence and watch the "gusher come in."

An important collateral feature of our country work are the village schools. At places remote from the government schools the people are always anxious for village schools. We encourage this as far as possible. The village supports the school except for a mission subsidy of a few yen a month. We select the teachers and reserve the right to change teachers at any time we deem it advisable. Usually this teacher, in addition to his regular school work, becomes superintendent of the Sunday school for children and a religious leader in the village and circuit. When one

notes the contrast between the children in a village without a church school and one where we have such a school it does not take great imagination to see what the effect of these schools will be in the course of a few years. I wish we were able to plant such a school in every village where we have a church which is removed as much as ten li from a government school. I can think of no better or more economical evangelistic agency.

The writer twenty years ago travelled through the Songdo field stopping in inns and preaching and selling gospels and tracts to people who had never heard the gospel message. The churches were few and widely scattered. He has kept in touch with the field during the intervening years and again during the last year has had direct responsibility for half of the field. There has never been any mass movements in this section or times of phenomenal ingathering. No unusual or startling methods have been used. The gospel message and the Spirit of God have been relied on to accomplish our end. There have been seasons of apparent barrenness and discouragement but in reality there has been continued advance and progress. Our circuits are now compact and well organized. Our people love the church and sacrifice time and means in her interest. We have a faithful body of ministers largely drawn from the field, and many of them trained in our seminary. The character of church buildings has greatly improved and the people take a commendable pride in them. The influence of the church extends far beyond its own circle. It is an institution of recognized strength and worth in the social structure of the people, and increasing numbers are considering the question of what their personal relation to the church should be. One cannot give thought to the evangelistic movement in this field during so short a time without giving thanks to Almighty God for what He hath wrought.





## Educational Work in Songdo

MISS LILLIAN E. NICHOLS

**Y**OU SAY YOU HAVE only a few days for Songdo? I am sorry you have not longer to stay with us. I fear you will be hurried in seeing the work of our Board and places of interest in this historic old city. I am so glad that you are interested in the educational work, and as I take you to see it if any questions suggest themselves to you, please do not hesitate to ask them.

Our educational work in the city consists of four kindergartens, two primary schools, one for boys and one for girls, two special schools for young women and two high schools, one for girls and one for boys.

We will visit them one at a time beginning with the kindergartens. Have you heard of the Ruby Kendrick Kindergarten? It is in the south ward and was named in honor of Ruby Kendrick, a beautiful girl who was permitted to live among us a few short months only after reaching the field she had loved. It seems very fitting that this school where little children are taught to love, and play happily together, should be given her name. You will notice the building is of semi-foreign type having two nice large rooms. But as is always true, it is the children that are our pride and joy. Did you ever see brighter faces? See how eagerly they watch the teacher as she talks to them. You ask how many of them come from Christian homes? Not many it is true. But many of them not only become Christians but make their homes Christian. It is still true that "a little child shall lead them."

Now let us get in our rickshas again and ride over to the east ward to visit another kindergarten. This one is called the Cordelia Erwin Kindergarten, in honor of Miss Erwin who gave many years of service to Songdo. Here you see the children are all expectation, for they were told yesterday that you were coming today to visit them. This is the morning section. They are the smallest of the child-

ren. We have so many in each kindergarten that we are compelled to have them come in two sections.

Did you notice what good attention they gave while you were speaking? To my mind one of the best things about the kindergarten training is the discipline. Usually little Korean children do just as they please. Their parents are either too busy, or seem to think it unnecessary, to bother until the child is older. So into this barrenness of life the kindergarten comes and brings beauty and joy, and teaches that child-life is worth while even from the beginning.

And now we will come up Main St., which is always a scene of busy activity, and visit the kindergarten at the Evangelistic Center. Most of the children who attend it come from wealthy homes. They are beautiful and prosperous in appearance. Do look at their rainbow colors? We can't rival that in America, do you think we can? "Like a garden of flowers," you say? Yes, we think of them in that way often. And just compare them with the too early-old children on the street.

Another feature of the work at the Center is the night school for young women. Be sure and see it to-night. I am certain you will find it interesting. In this day of awakening consciousness in Korea, night schools are very popular, and this one is no exception. A hundred bright young women, mostly daughters-in-law, come to this school. They are for the most part from the wealthy, conservative homes near the Center and would not be allowed to come to a school in the daytime. Through the night school these girls are given an opportunity, and little by little they are being won for Christ, and in some cases are bringing their entire families into the church.

Now up the street again and we come to Holston Institute compound. Let us stop at the kindergarten which is on the lowest level



just inside the gate. The building is small and crowded and we are all longing for our new building which we are to have some day. We have nothing here of which to boast save the children and they are precious and dear beyond words. Mischievous or sober they are all darlings.

As we stand here looking up the drive, the first building to the left is the primary school and next is the beautiful four-story high school building. Beyond you can also see the chapel and the Mary Helm Dormitory.

"Are they not beautiful?" you say? Indeed, you are right. Built as they are of grey stone, quarried from our loved north mountain, they suggest both the ennobling influence of education and of its indestructibility. In Holston Institute it is our aim to provide an education the principles of which shall be as little subject to change, and as worthy of lasting through the ages, as is the granite of our buildings.

Let us go through the primary school. We have six hundred and twenty enrolled in six grades.

They begin Japanese in the first grade, and as early as possible take their other work through this medium.

The bell is just ringing. Shall we go to chapel? Our chapel, which we once thought so large, you see just barely holds the primary children. These four rows of little ones sitting on the floor up at the front are all in the first grade. See how they enjoy the singing.

I'm sorry you could not understand the words of the child who prayed after your talk. I'm sure you realized how earnest she was. She expressed her gratitude to God for sending his Son and for the dear friends so far away who made possible this school. It surely must cause joy in Heaven to see His little ones thus being taught to recognise Him as the giver of every good and perfect gift.

And now for a peep at the high school. The enrollment in this department is one hundred and sixty, and these are the sweetest and dearest girls that could be found anywhere. See them bowing to you. They are so glad to

have you come. I want you to meet our twelve teachers and matron first. And these gentlemen are the secretaries. My hands would be entirely tied without the assistance of these splendid men and women. They are not merely teachers in the school, but are real friends and interpreters of Korean thought to me.

The girls are very busy. They do not have a single vacant period during the day. The regular, prescribed course is thirty-two hours a week and in addition to this they have five hours a week each of Bible and chapel. They have Japanese, Chinese, Korean, and English in their course. I wonder if any other high school girls take as many as four languages, or if any others take all their work in a tongue other than their own. They take all the subjects commonly taught in high school at home, and in addition to these take the languages mentioned a moment ago, and also sewing, embroidery, and housekeeping.

You ask if government recognition has added to the popularity of our school and if it has in any wise tended to lessen the spiritual atmosphere? I think it has added greatly to our popularity. And I cannot see that the girls take any less interest in Bible and chapel now than they used to. Of course any large school is different from a small one, and the aim should be to have a large enough body of Christian teachers to keep in personal touch with the individual students.

But we must hurry a bit. We have scarcely time to complete our survey of this building and get to the boys' school to that game they told us of.

The dormitory is on the third and fourth floors of this building. The girls like the foreign beds and we have found that raising them off of the floor was a real gain to the health record of the school. The rooms are all furnished in this same way with beds, wash-stands, and chests of drawers.

"Does not the foreign dormitory unfit the girls for living in their own homes when they return there?" you ask? In no wise. They



are always eager to go home even for the short vacations.

You say you would like to know how many graduates we have had and what they are doing. We have graduated from our school one hundred and fifty-nine girls; the large majority of these are filling important places in the schools, church or homes.

When we were down this morning we might have seen the south ward primary school for boys. It stands on an elevation and is visible from any point in the southern part of the city. I'll tell you about it now and you can see it as you go out to-morrow to visit the churches. This past year there were so many more than could be accommodated that we had to hold afternoon overflow schools, and this in spite of the fact that the tuition was raised. There are two primary schools and each is more than full, the entire number of boys attending them being 1,052.

As we turn the next curve in the road we will come in sight of the Songdo higher common school grounds. This was formerly called the Anglo-Korean School. It is a well-equipped plant consisting of the main class-room building, science hall, indoor gymnasium and chapel, two buildings of the textile department and dormitories. In addition to these are the buildings of the dairy department which are beyond the next hill.

No word of praise for the textile department is needed from me as it will speak for itself when you see it. It is unique, and in almost any part of the world today you may hear of the Songdo mission cloth. Enough to say that we are inordinately proud of Mr. Deal and our mission cloth.

The dairy is proving to be a great success, giving a number of boys employment and thus enabling them to work their way through school, and also furnishing delicious milk which is greatly enjoyed by the foreigners in the station. But better than this, and that which truly marks this branch of the work as a success, is the fact that Koreans are beginning to use milk for a food. This is something

entirely new to them. I suppose hundreds and literally thousands of babies and weak children have died because the use of milk was unknown to the people.

The dairy is under the charge of Mr. Allen Yun, a graduate of the University of Ohio and a son of the principal of the school.

Have you not met the principal Mr. T. H. Yun? No words can sufficiently express the admiration we have in our hearts for this patriot, reformer, statesman, scholar, and Christian gentleman. These are the qualifications he brings to the school, and yet in manner he is so quiet and unassuming that even the most unlearned has no need to feel embarrassed in his presence.

When this school was first organized he was called from a busy career, in which he was bearing the responsibilities falling upon the oldest son, to be its principal. He continued in this capacity for several years, and now again he serves us, and again his wonderful influence is having its effect in the school life. That his heart is in the work you will see from the following incidents; When the need for a gymnasium became imperative and there were no funds with which to build, Mr. Yun said the magic word, "Build, I will pay for it." Does the need of a science building stand out so there is nothing to do but arrange for one? Then Mr. Yun says, "Here's the money, plan your building." He himself regarded the need for agricultural training so urgent that he prevailed upon his son, then studying in America, to take this course. Upon his return, another gift from the father of half the cost of the dairy made possible that enterprise, and furnished a work-shop for the young man where he labors, giving his time to the mission.

There has not been so large a money contribution by a Korean to a mission plant in Korea, nor such a gift of life. Nor is this all. A second son is now in America studying the textile business so as to be able upon his return to do his part toward improving the economic conditions in Korea.

But you must look at the building. The



alumnæ gave this gate. Just up those steps is the main building. We'll go right up to the office and find Mr. Yun and Mr. Snyder. Here they come now. And here come the boys, all sizes and ages, talking, laughing, whistling, just boys, all intent on the game that is to take place. See, they are all hurrying to the athletic field. It is the last of a series of match games. They are sure to win. The Songdo boys have the habit of excelling. In contests with other schools they have brought back the silver cup several times and have won the beautifully embroidered banner three times, thus making it their own.

"Just how many boys are there and how many classes?" you say? The exact number is 657 enrolled in five classes. This makes in all our schools 3,065 students. In the kindergartens 295; in the primary schools 1,685 in the night school 120; in Mary Helm 142; in high schools 823. Isn't it wonderful to have

so many children coming to our Christian schools from the homes in this conservative old city?

You would like to know how our school fits into the general educational system of the country? Being a government recognized school its graduates are qualified to enter the Government schools of Law, Medicine, Technology, the Imperial University Preparatory Schools, and the Chosen Christian College, the Severance Medical College, and the Union Theological Seminary.

You ask if educational work is more difficult than formerly? Undoubtedly it is, but I would also say that there is no more important work being done in Korea today than the giving of Christian education—starting young minds out in their quest for truth with a clear conception of what truth is, and a firm belief in the One who alone is able to give the abundant life.

## A Character Factory

C. H. DEAL

THE TEXTILE DEPARTMENT of the Songdo higher common school is a modernly equipped manufacturing plant owned and operated by the Board of Missions of Methodist Episcopal Church, South. It is a "character factory," employing 200 Korean Christians, 115 of whom are students who earn the expenses of a five year high school course in four years.

During 4 years they work 5 hours per day and cover 3 years of the high school course, saving enough to complete the last 2 years at full time study without working.

The students not only receive good wages but a share of the profits and a dividend on their savings.

These Christian students, carefully selected from the 365 churches of our 6 districts, receive not only a Christian cultural education, but also practical training in self-reliance, personal independence, true economic values and the dignity of intelligent labor.

The products of this plant are unique "character products," not merely because they are a means of developing character in the students, but because of that which is put into the product itself—the very best raw material, skilled workmanship, intelligent conception, and careful business management. The result is recognized as a unique product and is superior to any similar product made anywhere.

These products are sold under the trade name of "Korea Mission Cloth," "Korea Mission Shirts," "Korea Mission Hose" and "Korea Mission Embroidery Yarn."

They are sent by parcel-post to many different countries all over the world direct to the consumer at prices very little above the cost of production. A limited quantity is sold at wholesale chiefly to Christian merchants interested in the ideals for which this enterprise stands.

This institution has been self-supporting for



about 10 years. All appropriations from the Board of Missions during this time have been used to enlarge the plant or for running capital. The plant is commercially worth more than it has cost and is helping the Koreans to the amount of ¥60,000 per year.

### What customers say about "Korea Mission Products"

From America: "It certainly is the prettiest gingham I ever saw."

From Singapore: "I have found it very satisfactory, as it does not fade with constant washing."

From the Philippine Islands: "The goods have come and have delighted me in quality and color."

From Canton: "Korea Mission Cloth is superior to materials of much higher prices in America. The colors are beautiful and withstand tropical sunlight."

From Chefoo: "Your goods wear wonderfully and the fast colors are such a satisfaction that I have always praised them."

From Japan: "I purchased some of your goods in blue and white 7 years ago and the blue has kept its color perfectly in spite of being washed many, many times."

From Korea: "I have never seen anything more beautiful in gingham than your school turns out."

From Greenville, S. C.: "A thousand thanks for that radiantly beautiful piece of goods! All of it is so lovely, and I think this yellow plaid and the plain yellow is the most wonderful cotton cloth I have ever seen."

From Yamamoto, Japan: "They are positively the best wearing socks I ever had, and though they have been washed dozens of times they are as black apparently as when I bought them. I am enclosing 5 yen for 5 pairs which I suppose will last me the rest of my life."

From Manila: "Five years ago I bought Korea Mission Cloth for a dress for my oldest daughter. It has been in use all of this time

and the color has stood washing in the tropics."

Korea Mission Cloth is made of finest Egyptian cotton which looks very much like silk. All short and imperfect fibers are combed out leaving only the perfect, long, silky fibers. This combed cotton is spun so fine that each yard of cloth, weighing only 2 ounces, contains 5 miles of yarn. This fine yarn is doubled and twisted which makes it almost as strong as a sewing thread of the same size. This two-ply yarn is given a chemical treatment under tension that transforms the fiber, making it still more glossy and increasing the strength from 20 to 25 per cent.

After everything possible is done to make the yarn both as fine in quality and strong as possible, it is dyed with the fastest cotton dyes in existence and woven into attractive patterns of dress goods and shirtings. Korea Mission Cloth is both so pretty and durable that absolute satisfaction is guaranteed to every customer with every purchase. It is claimed that the goods never fade nor shrink, and seldom wear out.

Korea Mission Shirts are beautifully handmade from Korea mission cloth by well-trained Christian Korean women. One of these shirts will last much longer than a silk shirt while it looks about as well.

Korea Mission Hose are made of super-combed, Egyptian, mercerized, gassed lisle yarn, made specially to order in England. It is our purpose to make hose of as good quality as the cloth. These are for men, women and misses.

Korea Mission Embroidery Yarns are of the same quality and made in colors to match all the cloth patterns.

It is hoped to make this enterprise, in time, not only a means of educating the worthy Christian boys of the church into true Christian leaders, but also to make it a means of helping the church to self-support and developing a Christianized industry.



## Prism Pages

### Ignorance Convinced

**T**HE DOCTOR LOOKED at the poor farmer and said "For this there is no remedy but immediate operation."

The man demurred; seven days he had struggled with strangulated hernia; he had suffered intensely, was suffering now; still he hesitated, while his life hung on a thread.

Fear, however, of the unknown, of death, fear that dogs our footsteps, had in this case driven him to seek aid that he might still avoid the grim enemy.

"I have no money."

"This is no time to talk of money" said the doctor, "you can talk of that when your life is saved!"

"But is there no other way?"

"No other way," very emphatically replied the doctor.

Now here he was between Scylla and Charybdis; terror of the pain he was in, of possible death, had chased him to the foreign hospital, for he had heard rumors of its achievements. Visions he might meet on the borderland, too, had urged him in his decision to come; but it seemed the only way to escape from fear was to plunge in, inhale a mist that would send him to that borderland, and be cut open with a knife—was ever a poor man in such a fix?

The doctor had to put all his commanding power into his brief statements. This was no time for persuasion. Ignorance must be compelled, and the best agent was fear. Time was precious. "You must decide at once or you will be a dead man in a few hours," was his final statement. Then the doctor summoned a nurse to prepare the operating room.

The trembling man agreed, looking as if he had ordered his own death sentence.

Three weeks later, the same patient was saying farewell to Ivey Hospital and the American doctor who had saved his life. All had been serene; the borderland he feared so

much had been a short sleep; convalescence with its few discomforts had not troubled him, since he dealt with hardships all the time.

Ivey Hospital had provided him with a new outlook on life. He had heard of a wonderful book, and he had felt the radiations of benevolence and an entirely new atmosphere. He wanted the book that had been so much talked of in the ward. So having said, "Peace be with you" to the doctor, added, "And please give me 'an escape from the devil' book."

Like summer showers on parched ground these words fell on the doctor's ears. Poor ignorance convinced desiring to escape from the devil! This was the sequel he always hoped for in his labors. How gladly he sent for a Bible and gave it to the farmer, and a happy man left Ivey Hospital with a book that would teach him how to escape from the devil.

### Heart Aches of Ivey Hospital

**A** YOUNG MAN OF nineteen or twenty, cutting wood up in the mountains was struck in the eye by a flying splinter. It produced a grave injury, lens, cornea, all the vital machinery of sight were fatally injured. There was besides a violent inflammation present, threatening the other eye, technically known as "sympathetic ophthalmia."

The doctor wished to operate, remove the hurt eye and save the good one, but the lad had not the power to decide.

Soon the father arrived, the country father, who clung to ignorance, spurning knowledge. Would he let the saving knife do its work and save sight, enough for the boy to get along with for the rest of his life?

The son was willing; he was young and his mind was plastic enough to believe that the knife in the hand of knowledge meant life, hope, vision, endless blessing.

But alas, the son's plastic mind also meant



that he was obedient to to his father, though a grown man himself. Obedience to parents is the religion of the Orient.

"Impossible" said his father—operation to him meant mutilation. "He shall go home."

No oratory, no persuasion could teach him of the sympathetic relations of nerves, of the hopeless situation of a ruptured lens and cornea. His mind could not grasp the vision of future years of darkness that waited in the shadows. He did not know that ignorance and darkness looked on and laughed, gloating in this victory for despair. The father's crude brain battled with the idea of mutilation, of further injury to the injured eye, ignoring the other one. He knew nothing of simple every day faith.

What did that great hospital stand for? What were the activities that operated there? All that he could find out was that a vast opinion reigned within its walls and that opinion was as different from his as the east is from the west. This opinion was incompatible with any of his known customs and ancestral prac-

tices. In other words, who ever heard of taking an injured eye out of its socket? It was bad enough to have it injured.

To differ from parental thought is unthinkable; it is defying that long train of ancestors now reposing in their graves, but whom one will have to face one day. Who has courage for that?

But let us turn away from this dark picture. Thousands are learning. They are crowding into churches and schools. They are discovering that grandfathers in their graves need not be feared, and that the knife in the surgeon's hand is beneficent. They are reaching like fledgling birds for a faith that will help them fly away from custom to a range of thought that makes them know God. And the lisping children are leading them. Love, faith, hope,—the little ones are talking in a new language and older ones cannot resist. We are seeing even now the truth of the words "a little child shall lead them." The way is getting easier every day.

## The Story of Ivey Hospital

W. T. REID, M. D.

ON HIS WAY TO KOREA, in the summer of 1907, the writer was met on the steamer by Bishop Walter R. Lambuth, at that time General Secretary of the Board of Missions, and told to use the \$5,000 gift of Mr. W. C. Ivey, of Lynchburg, Va., in putting up the administration building of a forty-bed hospital in Songdo. He said that he hoped the Board would be able from time to time to add other necessary buildings and equipment. The work was started late that fall, and the prophesy of the Bishop has been more than fulfilled. Besides the main building then begun, two broad wings throw themselves to right and left, which lift their castellated crests of white granite high in air as if in a supreme effort to see over the grove and down the long main thoroughfare of the city, and beckon the sick

and suffering to come to cool wards, white beds, and the tender ministry of folk who labor not for money, but for the love of the Christ. Four other buildings have been added—an isolation ward and three residences. Two deep wells in solid granite have been sunk and a power house attached to supply the compound with water. Kitchen and store-rooms, steam heating plants and all the other necessary paraphernalia to make up a modern, well-equipped hospital of forty or fifty beds have been added.

To the generosity of that servant of God, Mr. W. C. Ivey, is due in large measure Ivey Hospital as it stands today. He still stands ready to help in time of need. May God grant him and his good wife long life and happiness, and a great reward when the King comes to take account of his servants.



Mr. T. H. Yun, well known to many in and out of Korea, made a happy combination when he gave us the Korean name for our hospital, Nam Sung Pyeng Won, or South Star Hospital. In Korean thought the South Star is the star of health, but in the colloquial language Nam Sung is the name of the ivy vine. Thus Ivey Hospital it is, both in Korean and English, and Boston ivy nearly hides from view the white front of the building. Is it not an interesting combination of name and ideal and fact?

It was found that the forty or fifty thousand people that make the city of Songdo, were much more thickly encased in a crust of prejudice than the people of other places. They were in no wise in haste to give up their traditional practice of medicine, with the infected needle and snake-skin poultices and such like, and take on new-fangled notions from the West, whose two or three hundred years of history looked infantile beside their records of 3,000 years. Why should this beardless American youth come here to teach the gray-beards of ancient Asia? And they passed by on the other side in such numbers that the young American was forced to conclude—like a prophet in days gone by—if the mountain will not come to Mahomet, then Mahomet must go to the mountain. To the main hospital was added a branch dispensary located in the midst of the aristocratic section and occupying the lower floor of the three-story granite building constituting our Woman's Evangelistic Center. Here, besides the usual paraphernalia of a dispensary, a baby clinic was installed and soon four hundred or more treatments a month were being given at the South Gate Branch. At the main hospital the monthly treatments increased to 1,000 or more with fifty or more inpatients, while the operating room force was kept fairly busy with forty or so operations in the same length of time.

All kinds of people come to us for help. By an arrangement with the City Hall, helpless paupers, picked up on the streets, often in a

dying condition, are brought to us and their last days made comfortable with a comfort they had probably never dreamed of in their wildest fancies. Then comes also the aristocrat from the city, the student of Confucius, complacent in his self-conceit. He often makes a difficult patient to handle, for he cannot understand why he must submit to certain procedures and practices he has never heard of before. Prolonged explanations with difficulty overcome his reluctance to be relieved of his maladies by what seem to him to be bizarre methods. Then there is the farmer from the mountain valleys, who usually makes the best of patients. He knows he does not know and is ready to follow directions as well as he can understand them. One is put to it to make the directions sufficiently detailed. We sometimes find, after prolonged attention to a fractured limb, that a bandage or weight has been removed because the patient said it hurt.

Reckless and dissipated young men of the city, and the women of the street, the victims of native malpractice, of carelessness at the hands of newly established jitney lines, of quarrel and combat at street corners, students from the schools, and gray-beards from the country sarangs (reception rooms), farmer, cart driver, mechanic and merchant, matron and maid, come in a constant stream pouring out their woes before us and receiving the answer of peace where it is possible to give it, and where this is not possible, the news of disaster is broken as best may be.

Then there is the missionary to whom at times we try to be what one of them called us recently,—“A House of Heavenly Rest.” It is our special delight to wait on these, our fellow-workers, and minister to them what is needed to make possible the continuance of their labors in the common service.

But besides the physical ministry, the story of the hospital would not half be told without mention of the effort made to bring our patients to the knowledge of the Christ; and the fight that is on to preserve in our institu-



tion an atmosphere of heavenly love that will make it possible for our acts, in behalf of the bodies of men, to preach also to them the gospel of divine grace in a way that makes it easy to be understood.

The thirty-five or so members of the hospital staff meet each morning for praise and prayer before taking up the work of the day. Also we are organised into what we call our Hospital Preaching Band, and raise out of our salaries yen 85.00 every month, with which two native evangelists are supported and their travelling expenses paid so they can go to the country villages where no Christian work has yet been done, following up patients who have shown an interest in gospel messages while with us, and there spend the month preaching in the effort to conserve the faith of the new convert and to gather around him a group which ultimately will become absorbed into the regular circuits of our evangelistic brethren. The hospital budget also supports two other native evangelists; so we have four native workers, two men and two

women, who alternate each month in the country. At the end of each month there is a staff meeting to hear the reports of these workers and to direct the work for the following month.

By this means already seven or more little country groups have been established in new villages and with God's continued blessing we hope to have many more in the years that are yet to come, while the Lord tarries. Since this work was organised along lines already in operation in Dr. Fletcher's hospital in Taiku, the evangelistic tone of the whole staff has greatly improved; God's blessing has been felt distinctly in our midst, and an eager interest in the reports of our evangelists is manifested at the monthly meetings. We are sure precious souls are being added to the roll up there. But where God is blessing, there also the adversary is active, and we battle to progress; but the victory is ours if only we forget not to advance on our knees. This also we are mindful to do.

## Student Hostels

F. K. GAMBLE

**E**AGERNESS FOR EDUCATION is perhaps the most outstanding feature of the young life of Korea at the present time. Korean youth has broken with the past, and is feverishly anxious to acquire a knowledge of all things new. Schools of every kind are crowded to their utmost capacity, and thousands are left outside pleading for admission. The word has gone out to the remotest sections that the young people of Korea must be educated if they expect to sustain themselves in the social, economic, and political struggles of the coming years. Writers in newspapers and magazines have this as one of their chief topics. Missionaries are constantly besieged with requests for help, both from individual students who are trying by every means to carry on their studies, and from groups and communities where a school

is regarded as the one thing above all others to be desired.

While it is true that this thirst for the new learning is found among the youth of every part of Korea, it is in the capital city of Seoul that this is most manifest. Seoul, as the capital of Korea, holds the supreme place in the thought-life of the people. This is true in regard to educational standards, the learning to be acquired in Seoul being regarded as the highest and best. Consequently students from all over Korea come up to Seoul for study. Accurate figures are not available, but it is certain that there are many thousands of students now in Seoul whose homes are in distant parts of the country. Primary schools, high schools and colleges; commercial, industrial and technical schools; medical, dental and normal schools; government and private

schools; day schools and night schools are all besieged with applicants who want to study in the capital. The schools are altogether inadequate in number and capacity to care for these throngs of eager young people. But if the schools themselves are inadequate, what must be said of the provision for dormitories! Here again we have no accurate figures, but a safe estimate would be that not more than one-sixth of the boarding students can be cared for in the school dormitories, the other five-sixths being left to find places for themselves. More than half of the schools of higher grade in Seoul have no provision whatever for dormitories.

The conditions above set forth, together with some further investigations into the surroundings of boarding students outside of dormitories in Seoul, have given rise to this article. Similar conditions may be found in other places, and certainly the same need for student hostels exists elsewhere, but not in the same degree. We are writing particularly of Seoul, but what is here written is applicable to any of the cities where a considerable number of students are without adequate dormitory facilities.

It would be difficult to make an over-statement of the actually existing conditions under which these boarding students live. There is absolutely nothing wholesome or uplifting in their surroundings. Crowded oftentimes four in one small room eight feet square, filth everywhere, foul odors filling the air, poorly prepared food, sanitary arrangements almost worse than none—it is quite wonderful that these students are able to keep in physical condition for study. These same conditions obtain in regard to girls as well as boys, for there are many girls studying in Seoul away from their homes who can find no place in the school dormitories. Indeed it is not infrequently the case that boys and girls are found in different parts of the same building, with only a few feet of courtyard or porch between them. Add to these crowded, unsanitary, morally improper conditions; the noise and

confusion, the glare and glitter of city life, the indecent picture shows, the public parks, the wine-shops, and other places of attraction and vice, and it would seem well-nigh impossible for any youth to pass through such a fire unscorched.

This is a situation that offers a challenge to Christian missions. Here are the young people who should become the future leaders in this land, receiving their training in the midst of an environment so polluted as to make almost certain their infection with some of the morally deadly contagions that surround them on all sides. For Christian missions to undertake to provide schools on a large scale for these multitudes of students is not to be considered because of the enormous expense that would be involved in workers and money. It costs no small sum to build, equip and maintain an educational institution of high school or college grade even in Korea. But the expense involved in providing dormitories for these students would be limited to the initial outlay for land and buildings.

Think of what it would mean to these young people to be given a clean, sanitary rooming house, well lighted and ventilated; to be able to get clean, well-balanced diet; to have access to tennis and other forms of wholesome exercise and amusement; to have a reading room with good literature at hand—all these under distinctively Christian influences. The most important factor in the success of such a hostel, from the Christian viewpoint, would be an earnest, wide-awake, sympathetic Christian man or woman. Bible classes would be conducted for larger and smaller groups, special meetings would be held, the students would be kept in close touch with the church, and most important of all, personal work with the individual students would be done constantly by this Christian worker.

It is not to be thought that there would be no practical difficulties in carrying out such a plan for student hostels. Board and fees must be collected promptly in order to insure



the mission against financial loss and the individual student against moral loss that comes from failure to met financial obligations. Discipline must be established and maintained in regard to meals, study periods, recreation, sanitation, and general conduct within and without the hostel. All these and other difficulties could be overcome by patient, persistent, diligent, loving effort.

So far as the writer has knowledge, the English Church Mission alone has undertaken

student hostels as a distinct missionary enterprise. While having no school in Seoul, they have a hostel for about thirty boys and another for about ten girls, members of that church, who have come up to Seoul for study.

The houses are Korean style, clean, well located, and carefully conducted. It is earnestly hoped that other missions will see this great opportunity and plan definitely for the opening of such hostels in the very near future.

## Notes and Personals

Songdo, Korea, July 10, 1924.

DEAR FRIENDS:—

You are cordially invited to come to Songdo and spend the day with us, Thursday, September 25th. A great many persons are coming to Songdo to see our Textile Plant and are writing us about our work; but we are especially anxious that all the missionaries and other foreigners throughout Korea visit our station and see personally the work carried on.

We are, therefore, setting aside Thursday, September 25th as a "See Songdo Day" for all foreigners in Korea. You can then see the work as it is carried on in the churches, schools, men's and women's evangelistic centers, dairy, and industrial plants; and some time will be allotted so you can see some of the old historic places, such as the ruins of the palace grounds, Bloody Bridge, etc., etc. We believe your visit will be to our mutual benefit.

There is splendid train service from both the north and south. Those coming from Seoul are asked as far as possible to leave Seoul on the 8:05 train in the morning, arriving at Songdo 9:47. We will meet all trains. Lunch will be served on the mission compound.

Yours in His work,

Members of Songdo Station.

Please reply to Mr. C. H. Deal.

**Born:**

To Mr. and Mrs. W. B. Lyon of Taiku, a daughter, Lorene Willard, at Taiku on August 2nd.

**Returned from Furlough:**

The Rev. and Mrs. H. H. Henderson and family to Taiku.

Dr. and Mrs. Biggar and family to Pyeng Yang.

Miss J. M. Rehner to Kangkei.

Rev. and Mrs. H. D. Appenzeller to Seoul.

Word has been received that the return of the Rev. and Mrs. J. K. Unger has been postponed until next January.

Dr. and Mrs. Bercovitz have been appointed to the Northern Presbyterian Mission, and upon arrival will go to Andong station.

Dr. J. K. Levie of Kwangju is doing two months' dental work at Karuizawa for the members of the Japan Mission of the Southern Presbyterian Church.

**The following meetings are scheduled to be held in Seoul during September:**

The Federal Council, 20th—24th, in the Pierson Memorial Bible School.

The C. L. S. Trustees, 20th, at 2 P. M., Pierson Memorial Bible School.

The C. L. S. Annual Meeting at 8 P. M. 22nd, Pierson Memorial Bible School.

The Foreign School Association of Korea, 8 P. M. 23rd, Pierson Memorial Bible School.

Bible Committee, at 9 A. M. 25th, in the Bible House.

Severance Union Medical College Board, 9:30 A. M. 26th.

Chosen Christian College Board, 9:30 A. M. 27th.

### Wonsan Beach Association

At the Annual Meeting of the Wonsan Beach Association it was decided that after October 1st, 1924, the price of lots be raised from Yen 125.00 to Yen 200.00. There are several choice lots for sale at the old price.

A. L. BECKER, Secretary.

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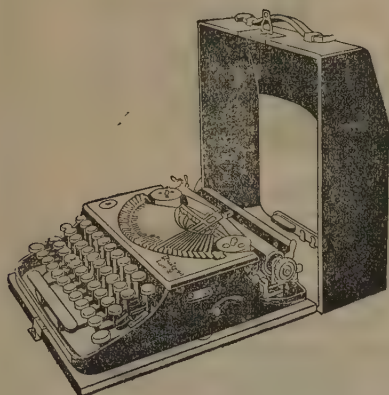
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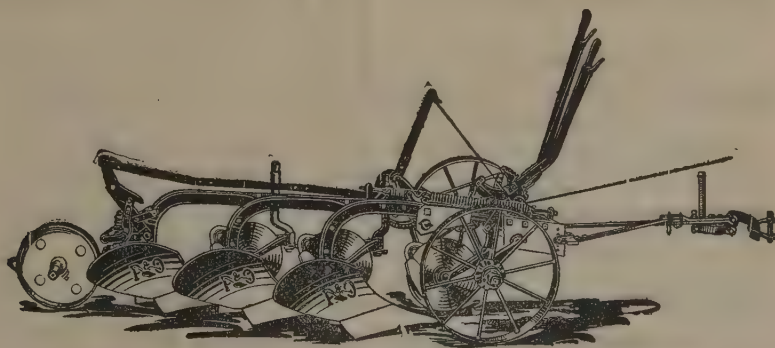
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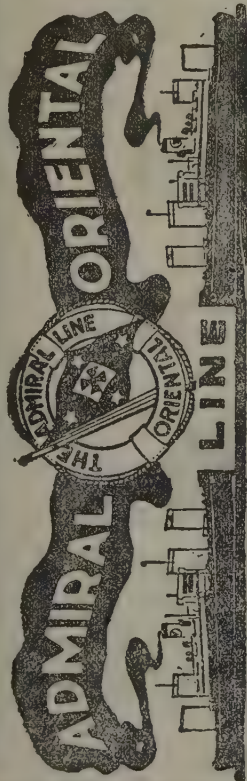
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Sept. 30th	Oct. 3rd	Pres.	McKinley	Sept. 6th	Sept. 8th
Oct. 12th	Oct. 15th	Pres.	Jackson	Sept. 18th	Sept. 20th
Oct. 24th	Oct. 27th	Pres.	Jefferson	Sept. 30th	Oct. 2nd
Nov. 5th	Nov. 8th	Pres.	Grant	Oct. 12th	Oct. 14th

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Capital . . . . .	Yen 2,125,000
Reserve Fund . . . . .	Yen 664,000
Government Interest . . . . .	Yen 197,256

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*(Telephone Kokamon Nos. 517, 680, 681, 682)*

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T. IWASAKI . . . . . Managing Director

*(Nominated by the Governor-General of Chosen)*

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